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The Student volunteer





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# The Student Volunteer

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VOL. IV.

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## MESSENGERS.

BY MISS ABBIE B. CHILD.

A foreign missionary is often described as "one sent," a messenger, and the idea is a fundamental one in missionary work. The plan of salvation had no human conception and its final results are committed to no human hands. Perfect as the plan is, however, it is shorn of its power unless it is known by those for whom it was made. It must be proclaimed, and its proclamation has been intrusted to the followers of Christ in the earth. "Ye shall be my witnesses, . . . unto the uttermost parts of the earth." Those who go to distant lands are messengers from the King of kings—royal heralds; those who remain at home are instruments in His hands in providing for them by the way. Let us for a few moments consider our young women as one class of these witnesses—these messengers.

1. *The one who sends.* It is an inestimable strength and comfort to know that they are sent by none other than the Lord Jesus Christ, one who makes no mistakes in choosing the messenger or the place to which she goes. He works through boards and churches, but the choice is His. It may be difficult to know His mind and doubtless it is sometimes misinterpreted, but an unswerving purpose to do His will and a thorough spirit of obedience, will in the end bring the messenger to the right place and work.

2. *The message* is without a flaw—the message of infinite blessing, of eternal life. It may involve suffering, but in the end

it brings everlasting peace, an exceeding great and "eternal weight of glory."

3. *The messenger.* What kind of a person must she be who carries this glorious message? The fact that she has been chosen shows that she has ability and can be fitted for her place. Whatever may be lacking in power or wisdom or grace, her Lord stands ready to impart. More than this, He was once a messenger Himself, sent by His Father to a world of sin and sorrow. He makes Himself one with His messengers here. "As my Father has sent me, even so send I you." The instances are rare where our Lord imparts His power in any supernatural or miraculous way. It comes after painstaking effort, after much prayer, and, perhaps, after patient waiting.

Our messenger must have a thorough preparation for her office. One of the most helpful features of the Volunteer Movement is that the decision is reached sufficiently early in life, to give years to this preparation. Nothing that can be acquired will come amiss in the many-sided, brain-taxing, body-wearing, soul-trying foreign missionary work. The simple-minded Hindu or Mohammedan, the child-like Chinaman, the innocent African no longer exists, even in our imagination. The messenger must be able to cope with keen intellects, many sophistries and an almost inconceivable degradation. She may be called in the exigencies of the work to fill the place of a college professor or a housekeeper, a translator or a nurse, an editor, an evangelist, a book-keeper, an author; indeed, every faculty, every talent will sooner or later find its place in this all-embracing work. She will need a sound body, a knowledge of how to take care of it, and enough force and character to do it; common sense, sanctified if possible; adaptability, unselfishness, enthusiasm, energy, perseverance, patience—the whole catalogue of Christian virtues. Not all these virtues can be expected in any one person, although all could be made most useful; a bare majority of them or even a vigorous minority, insures a good missionary.

4. *How* shall the message be carried? Courageously, per-

severingly, always cheerfully, and above all let it be carried next the heart. Let it be redolent with love: a love that will enable one to live year after year, among degraded, ignorant women, patient and untiring in trying to awaken the soul within them and thus to lift them from the low plane on which they live; a love for the message which makes it glow and shine in her own heart, and the passing it on the one thing in the world she wants to do.

5. *Where* shall the message be carried? Eventually to the uttermost parts of the earth, but first to the particular place to which the messenger is best adapted by temperament and training. The greatest need may always be where no gospel light has ever penetrated; but the greatest need for the special messenger may be in some quiet work in an old established station in daily unromantic drudgery, in the very same plodding labor that she would have at home, without fame or praise, or perhaps almost without recognition.

6. *To whom* shall the message be carried? To women sunk in degradation, buried deep in superstition, yet with immortal souls and capable of a high spiritual tone, and a holy zeal for their Master and ours. Like ourselves, they have eyes that weep in overwhelming sorrow, cheeks that burn under insult and ill treatment, hearts that ache and flutter with fear. To these women the message comes as a healing balm; an elixir of life, a marvelous hope for the life to come.

7. Finally, let the messenger remember, as Dr. A. J. Gordon once said, that her commission is not to bring the world to Christ, but to *bring Christ to the world*. To lift the world is a great lift, but to get hold of Jesus Christ is a different matter. When she carries Him to the world, instead of carrying Him, He carries her. "Take My yoke upon you," said Christ; and some one has said, "It shall become as wings to a bird, as sails to a ship." If Christ is carried to the world, God will take care that the world is brought to Christ.

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Bearing, forbearing, forgiving, are important missionary virtues.

## THE PERSONAL WORKERS' CAMPAIGN.

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BY J. L. MARSHALL, JR.

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Early in the college year, the volunteers should prayerfully plan the work which, with God's blessing, they desire to accomplish. One of the most important things planned for should be personal work for missions. As every non-Christian student, during the college year, should be individually invited to make Christ his Saviour and Lord, so, put to shame by the church's neglect of missions in past centuries, and in the face of millions of the unevangelized in our own day, the claims of the foreign field should be presented *personally* to every Christian student. Each one should be led to see his obligation to study, to give, to pray for foreign missions, and also to urge others whom he may have an opportunity to influence to engage in these three lines of effort. More than that: in response to the appeals for help from the many Macedonias of heathenism, each one ought to be led to see that he should be able to give a reason, acceptable to God, if he is not planning to go as a foreign missionary. Every one should be urged to seek God's will in the matter, no more, no less.

Booklets like "The Supreme Decision of the Christian Student," and "Do Not Say," may be used to great advantage in this personal canvass. Experience has taught that the material should not be distributed indiscriminately, but that each book should be given with some God-directed words, after earnest prayer that God's personal message may be heard and heeded by the reader.

The work must be done tactfully, but the tact which avails most in the service of Christ, is that which those possess who are led by the Spirit, and are filled with a supreme love for the Saviour, which in turn begets a divine love for all men. This fitness is God-given. It is for each one of us. If we do not have it, may we seek it now. Unless we enter into this campaign whole-heartedly, many in our own generation, as in the centuries



past, will pass out of this world, living and dying without having heard of the Saviour. Are we going to prove false to the great trust committed to us?

Let each one ask Him what our individual part in the great work is. Then, in humble prayer, may we seek His guidance and strength, that through us, God may turn the hearts of many to the foreign field, and that thousands of the benighted souls in dark lands may see His light.

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### STENOGRAPHY AS AN AID TO THE MISSIONARY.

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Volunteers should be awake to everything which promises to increase their efficiency as missionaries. Some things are vital and should receive their first care; others are subordinate and naturally take a second place. Stenography comes under this latter category, and yet is sufficiently important to be cultivated by many. Its acquisition is helpful in the following respects:

1. Missionary literature is not abundant on heathen soil and salaries are not sufficiently large to purchase many books. It is accordingly desirable that the candidate read widely here at home and go forth with well-filled note books. The time required to write out in longhand extended extracts oftentimes prevents its being done. A knowledge of shorthand, even if it extends only to word-signs and contractions for ordinary words, will save from 50 to 100 per cent. of the writing otherwise needed.

2. Most men and some women take courses in a seminary before going abroad. Instruction there is given almost wholly through lectures, and as many missionaries, women as well as men, must be teachers in embryonic theological seminaries, they will feel the value of full or verbatim notes instead of the garbled extracts found in many seminary note-books. Stenography meets this difficulty as even abbreviated longhand does not.

3. In missionary lands annual meetings and interdenominational conferences are held. These are occasions of rare value to the young missionary, but unfortunately the reporter is not

there and papers and discussions are not printed. More than one missionary has bitterly regretted that he had not learned shorthand for such occasions as these. Ignorance of it and perhaps a poor memory deprive him of hints which would have made his work far more fruitful.

4. Many missionaries have been impelled to learn at least the elements of shorthand as an aid in acquiring the language of their adopted country. In most non-Christian lands, the common language of the people has either not been reduced to writing, or has been elevated in the process so that it differs as much from the common tongue as Chaucer's English does from our ordinary conversation. To get the language of the finest colloquial speakers, it must be caught on the wing, and stenography is the best aid in doing this. Proverbs, apt phrases, and in lands where so-called monosyllabic languages prevail, entire formulæ must be jotted down on the spot or they are gone, perhaps forever.

5. It should be remembered that the languages of the great missionary countries are printed either in alphabets which cannot be written rapidly, as those of India, or as in China, in complicated characters. Students under missionary instruction, if unacquainted with English, and if vernacular books are not prepared, must transfer information to their note-books with painful slowness. Instructors will probably feel, as did the writer, that for such work he must adapt and teach some shorthand system to his students.

As to the system to be used for such purposes, it is wisest to learn one that is legible and that provides for all the sounds of our language. It is of far greater importance to be able to write with facility in corresponding rather than in reporting style. Word signs and phrasing will prove of little value in the work abroad, except for native students' use. An hour a day devoted to any good system and continued for nine weeks, will increase one's ability to write by at least 100 per cent, an economy which is well worth considering.

## THE MONTHLY MISSIONARY MEETING.

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### WHAT IS INVOLVED IN NON-BELIEF IN MISSIONS?

I. *Division of the topic.* If time allows, three subdivisions may profitably be made. It may be, however, that the leader will prefer to give the entire hour to some one head, the third, for example.

1. Those who say, "I do not believe in missions," practically assert that they do not believe in current sociological theories. Thus, in their broad signification, they do not believe in the solidarity of the race, in social evolution, in Christian socialism, in altruism, etc.

2. They do not fully believe in the hymns and liturgical formulæ of the church. The long meter doxology, the Apostles' Creed, and other commonly used forms of worship, are missionary in their character, and must be mutilated or given up by non-believers in missions.

3. They do not believe in leading biblical ideas. The Golden Rule, the Lord's Prayer, the "little gospel" of John iii. 16, the Great Commission, and the apostolic example, must all be repudiated by such Christians.

II. *Hints to leaders.* The sociological section suggested above is perhaps the least helpful to ordinary companies of students and should be carefully guarded. If the phrases are not used understandingly and in a thoroughly Christian sense, they will not add to the force of the argument; if skilfully employed, they will add interest and profit to the discussion.

The second subdivision may be made very interesting and will require very little explication, if the leader asks beforehand a number of students to select sections from the creed of the particular denominations represented in which gospel extension is implied or specifically stated. So, too, let selected stanzas from grand old hymns of the Church be sung by the audience and afterward read by the leader with the changes that would be made necessary if one does not believe in missions.

The third is the really vital subdivision. In giving notice of the meeting all might be asked to bring in Scripture verses plainly teaching the duty of missionary interest. After repeating these with any very brief comment which the one quoting them may like to make, five persons, appointed beforehand, may take the five ideas named in "3," above, and reread the passages as they would need to be by one who does not believe in missions, and speak for a moment on the result to the Church and to the Christian life of such a rendering.

III. *Prayer.* A great deal of prayer should be offered during the hour. Rather than having it massed at the close, let it follow each main subdivision. It should be offered not mainly for those who do not believe at all in missions, but for those who hold weak views on the subject, that they may be *possessed* by the great idea.

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### SOME FACTS FROM THE CALCUTTA MEDICAL CONGRESS.

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We republish some figures which are found in a report of the late Medical Congress printed in the valuable magazine, *Medical Missions in India*. Such figures should appeal to Christian medical students.

"The number of government hospitals and dispensaries open in 1893 was 2025, in which were treated 16,973,468 patients,—an increase of 76 per cent. and 176 per cent. over 1877. There were 4476 operations for stone; 20,279 for cataract; 7,502,024 operations for vaccinations were done, an increase of 62 per cent. Still in Bengal only one-fifteenth of the people are within five miles of a dispensary.

"The number of deaths due to cholera in the whole of India in 1892, was recorded roughly as 750,000, whereas the mortality attributed to fever was, also roughly, 4,500,000.

"The death rate of British soldiers in India up to 1857, averaged 69 per mille, and the Sanitary Commission ventured to

hope that it might be reduced to 20. Since 1882, it has never exceed 15, except in 1889, when it was 16.6, less than a quarter the previous rate. A death rate reduced from 50 to 20 would mean in India the saving of 8,400,000 lives a year and some 50,000,000 cases of avoidable illness."

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### NUGGETS.

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"Oh, the homesickness of small ideas! Come out of it! Come out of it by gaining possession of an idea as large as the whole world!"—*F. W. Gunsaulus, D. D.*

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"Human society is based upon mutual giving, or upon the sacrifice of man for man, or of each man for all other men; and sacrifice is the very essence of all true society."—*H. F. R. de Lamennais.*

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"Christianity is in its nature a missionary religion, converting, advancing, aggressive, encompassing the world."—*F. Max Muller.*

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"A fire may be fanned with wind, but it must be fed with fuel; and facts are the fuel to be gathered, then kindled by God's Spirit, and then scattered as burning brands to be as live coals elsewhere."—*A. T. Pierson, D. D.*

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The sentiments chosen for the coffins of the six young women massacred recently at Ku Cheng, are as follows: "The Master has come and calleth for thee;" "Not counting their lives dear unto them;" "Faithful unto death;" "Jesus only;" "She asked life and Thou hast given it, even life for ever and ever;" "Where I am, there shall my servant be."

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A "financial love feast" is reported from England when the Wesleyans recently raised at one session nearly \$100,000.

# The Student Volunteer

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MOTTO FOR '95-'96. "LIVE MORE WITH CHRIST, CATCH MORE OF HIS SPIRIT; FOR THE SPIRIT OF CHRIST IS THE SPIRIT OF MISSIONS, AND THE NEARER WE GET TO HIM, THE MORE INTENSELY MISSIONARY WE SHALL BECOME."—*Henry Martyn.*

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As fully one-third of the volunteers are young women, it is desirable that their peculiar work abroad should be often presented. Our leading article is by one as competent to write on the subject as any home worker. Miss Child has long been the Secretary of the Woman's Board of Missions of the Congregational churches and represented their women at the London Conference in 1888. She is an honored member of the Advisory Board of the Movement, and is greatly interested in its progress. At present Miss Child is making a tour of the principal mission countries where she will be a cheering presence.

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A recent letter from a young woman in one of our educational institutions asks the question, "Why should women study missions?" A full reply to that question cannot be given here, but we quote a paragraph from an article in the October number of *The Spirit of Missions*, which partially answers her query.

We trust that all of our young women will read and act upon Miss Hart's advice:

“Our women are giving valuable time to the study of art, music and literature; and in order to understand these and their importance, the best authorities are consulted. Now this study of missions requires just the same amount of time and thought. It is full of absorbing interest, and embraces so many subjects that all kinds of minds can be used. It is the one question of vital importance to every Christian woman, every daughter of the King: ‘What is my Father’s kingdom, and what is my part in making the whole world believe in Him?’ To know its extent, its power, its beauty, calls forth the highest powers of our minds. If we will only take time to look into the matter, examine carefully the publications now issued, with the Bible as our text-book, we shall become intelligent, consecrated workers.”

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The Movement is so closely related to the Inter-Seminary Missionary Alliance that volunteers should be interested in its sessions which occur at Lancaster, Pa., November 7th to 10th. Previous gatherings of the Alliance have resulted in blessings to the delegates and to the institutions which they represent. Being so near the end of their course, it is especially desirable that this gathering should prove a Pentecost to all theological students present. Will not all volunteers do what they can to bring about this result by a diligent use of importunate prayer?

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A prominent theological instructor has asserted that he can tell whether a minister is interested in missionary work by listening for a few times to his preaching. If he uses no illustrations from the interesting field of missions, it may safely be said that he has no deep interest in them. This suggests the advisability of urging theological students to index or copy out appropriate illustrations from this field. In one seminary, at least, the volunteers have induced many of their fellow students to undertake this work. We pass the suggestion along as one worth following.

It may encourage those volunteers who wish to provide for their own support abroad, to learn what is being done along this line in one mission alone, the China Inland. The editor of the *Bombay Guardian* has learned from headquarters that thirty-two C. I. M. missionaries labor at their own expense; eighty-seven are supported entirely by friends, and sixteen are partly so supported. One friend supports five missionaries; three support two each, and thirty-nine support one each. In two cases two friends support one missionary between them. The time is coming, we hope, when hindered volunteers and others interested in missions, but detained in America, when fathers abundantly able to support at home an unmarried daughter, will feel it their duty as well as a rich privilege to send their representatives abroad at their own charges. Many a comparatively poor man provided a substitute to fight in his stead thirty-five years ago; why cannot wealthier men do the same thing now in this Holy War?

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In this connection it may be said that, constituted as most of our church boards are, two practical difficulties arise, which volunteers should not overlook. These boards must satisfy themselves of the physical, mental and spiritual fitness of their candidates, and it is embarrassing to have those who may be lacking in other respects, receive in advance their support and appear before the board with that fact as an argument. It is not wise, generally speaking, to attempt to raise one's support until assured of one's acceptance by the board. Again, missionary organizations are sometimes chary of such candidates because of the fear that being independent financially, the missionary may be unwilling to abide by the decisions of the mission when on the field. Every member of our Movement will surely see the strength of these objections and will be careful to avoid giving offense in either of these directions.

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News from the front is always of interest, but we have never seen a report of progress so deeply interesting as that printed in



book form in March last by Robert P. Wilder. This narrative of the labors of himself and wife and Max Wood Moorhead, a former editorial secretary of the Movement, takes the reader into the heart of the work among educated Bengalese. As vividly almost as if in India, one sees the life and environment of the Hindu student; he notes the methods of approach employed by this band of workers, and what is required of them, viz., accessibility, time, sympathy, knowledge, and the power of the Spirit. Mr. Wilder next very vividly describes the classes with whom he has to deal, the indifferent, the hostile, honest inquirers, and the practically convinced. The most intensely interesting part of the book is that in which he shows by concrete examples the obstacles surrounding the convinced. Many vanish through fear of consequences, others shrink before the ordeal of baptism, which cuts them off from their world. The sorrows of believers who are anxious and cannot do as they would, and the trials of those who come out and are baptised, together with the story of Surrendra, are told with great power. The closing chapter of the report records the no less important work which the Lord has enabled Mr. Wilder to do for the missionaries, through conferences for deepening the spiritual life. A veritable Pentecost has come to many missionaries in India, and new ideals have been set before them.

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STUDIES ON INDIA.

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BY THE EDUCATIONAL SECRETARY.

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STUDY IV. INDIA'S POPULAR RELIGION.

*Required reading:* "The Cross in the Land of the Trident," ch. IV. *Additional readings:* Articles "Hinduism," in "Encyclopedia of Missions," and "Brahmanism," in the Britannica; "Present Day Tracts—the Hindu Religion," Burrell's "The Religions of the World," ch. IV.; Bettany's "The Great Indian Religions," chs. III., IV.; Reid's "Doomed Religions," pp. 116-197; Williams' "Hinduism," chs. VII.-XII.; other readings suggested in the text-book.



- I. Religions of India: concise statement concerning each of the leading beliefs.
- II. Popular Hinduism briefly characterized.
  1. Differentiated from other forms of Hinduism as to basis and character.
  2. The aboriginal and literary elements underlying it and their influence on the system.
  3. Statement and criticism of its lower objects of worship.
  4. The chief members of the Indian pantheon and their character.
  5. Hindu worship described and contrasted with Christian worship.
  6. Religious festivals and pilgrimages: their value and evil influence.
  7. The philosophy and effects of the doctrine of transmigration.
- III. Some of the evils of popular Hinduism.
  1. Its effect upon India's national welfare.
  2. The effect upon the Hindu mind.
  3. Evils coming to social and family life from Hinduism.
  4. The evils of such a system considered from a moral and religious standpoint.
  5. The brighter side of Hinduism as seen in modern reforms.
- IV. The Hindu's defense of his religion.
  1. State fully the significance of some common religious sayings.
  2. Reply to such objections as you would if a missionary.

STUDY V. THE CHARACTER AND FUTURE OF INDIA'S INHABITANTS.

*Required reading:* "The Cross in the Land of the Trident," ch. V.  
*Additional readings:* Hunter's "Brief History of the Indian Peoples," ch. II.; Rowe's "Every-Day Life in India," ch. I.; Johnson's "Oriental Religions, India," pp. 57-83; Rice's "Native Life in South India," ch. IX.; "Iconographic Encyclopædia" (1885 edition), pp. 281-289; article

"India," in "Encyclopædia of Missions;" other readings suggested in the text-books.

- I. Leading facts of the last census.
- II. Density of population and its bearing on missions.
- III. Principal races: their entrance into India, present location and numbers.
- IV. Prominent physical peculiarities of the great races.
- V. Peculiarities found in different sections of India.
- VI. Characteristics common to the various races.
  1. Physical appearance, strength and weakness, diseases.
  2. Social character: caste and its correctives; altruism.
  3. Intellectual power,—past, present and prospective.
  4. Moral characteristics: contradictory estimates; general statement on the subject.
  5. Description of Hindu women.
- VII. Hopeful outlook for India's future.
  1. Some marks of social progress.
  2. Increasing regard for the health of the country.
  3. Progress in agriculture and manufactures.
  4. The growth of public spirit and patriotism.
  5. The favorable educational outlook.
  6. Native religious progress and reform not directly due to Christianity.

#### STUDY VI. CHRISTIANITY IN INDIA.

*Required reading:* "The Cross in the Land of the Trident," ch.

VI. *Additional readings:* Articles on "Schwartz," "Carey," "Duff" and others, in "Encyclopædia of Missions;" Young's "Modern Missions," pp. 1-78; Gracey's "India," pp. 103-174; Stevenson's "The Dawn of the Modern Mission," chs. II., IV.; Thoburn's "India and Malaysia," ch. XI.-XV.; Smith's "Conversion of India," chs. II.-VII., and "Short History of Missions," pp 139-145, 159-167; other readings suggested in the text-book.

- I. Christianity in India during the early centuries.
- II. Romish missions: their strength and weakness.
- III. Beginnings of Protestant missions in India.
  1. The Danish forerunners.

2. Some prominent chaplains and their work.
  3. Carey, Marshman and Ward's important labors.
  4. American re-enforcements.
- IV. Later factors in the Indian work.
1. Medical work by men and women.
  2. The beginnings of zenana missions.
  3. The Scotch trio and education in India.
  4. The Sepoy Mutiny: its causes and results.
  5. Mass movements predicted and partially realized.
- V. Christian and anti-Christian forces in India.
1. Missionary representation from different lands.
  2. Native workers and their value.
  3. The Christian community: its size and character.
  4. Some forceful methods that are employed.
  5. Increase of Christian forces and the future.
  6. Twelve important opposing forces.

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### MISSIONARY LITERATURE.

**THE LIFE OF JOHN LIVINGSTON NEVIUS, FOR FORTY YEARS A MISSIONARY IN CHINA.** By his Wife, Helen S. Coan Nevius. Introduction by W. A. P. Martin, D.D., LL.D., President Imperial Turgwen College, Peking. With Illustrations from Original Photographs and a Map of Eastern Shantung Fleming H. Revell Company. 1895. 5½x8 in., cloth, pp. 476. Price \$2.00; at S. V. M. office, \$1.70, postpaid.

With two possible exceptions, Dr. Nevius was, at the time of his death, America's most illustrious representative in the mission field. China and all the missions of the world are under obligations to him for a missionary method which has been widely published and successfully tested. Few missionaries were as broad-minded as he and as anxious to touch heathenism at all points, as horticulturist, distributor of famine relief, tireless itinerator, translator, author, teacher, pastor, preacher and *indefatigable personal worker*. While these facts are all brought out in Mrs. Nevius' biography, the book is somewhat disappointing. It is suited rather for personal friends than for the general public, who

will sigh for the perspective which so grand a life deserves. Had the first seven chapters been shortened by one-half and the space devoted to Dr. Nevius' theory and method of work, and to a running outline of his most helpful "Manual" which has never been translated, we could commend it far more heartily. As it is, every student of missions should read the last 300 pages, or at least chapters xxviii.-xxx., xxxv.-xxxviii., xl.

**THE RELIGIONS OF INDIA.** By Edward Washburn Hopkins, Ph. D. (Leipsic), Professor of Sanskrit and Comparative Philology in Bryn Mawr College. Boston, U. S. A., and London. Ginn & Company. 1895.  $5\frac{1}{2} \times 8$  in., cloth, pp. xiii., 612. Price \$2.25; at S. V. M. office, \$1.75, postpaid.

This first volume of the "Handbooks of the History of Religion," edited by Dr. Jastrow, is a prophecy of good things to come, and a gratifying proof that American scholarship is not to be left behind in this department of historical study. The book is not a popular treatment of the subject, like Bettany's "Great Indian Religions," e. g., nor is it an exhaustive presentation like that of the volumes of "The Sacred Books of the East." It reminds one of Barth's "Religions of India," which is one of the best handbooks on the subject. Prof. Hopkins has happily combined Barth's conciseness and scholarship, which, however, is unrelieved by embellishment, with the living interest which comes from apt quotation of interesting paragraphs from Indian literature. The treatment is sympathetic, rather more so than if the author had been long immersed in the atmosphere of these religions. Members of our study classes will gain valuable assistance from chapters xiv.-xvii., while all will be interested in the concluding chapter on "India and the West," even though they may dissent from some of its statements. While we do not commend this book to the careless reader, we heartily recommend it to the student as the most recent and one of the very best books on Indian religions. A mastery of its contents will place the reader in possession of all the essential facts of India's religious history.

## SOME OCTOBER ARTICLES THAT YOU SHOULD READ.

*The Atlantic Monthly.* Thoughtful readers will receive much enlightenment from Hearn's semi-philosophical paper, "The Genesis of Japanese Civilization." Littleness and impermanence are shown to tend toward progress in spite of their drawbacks.

*The Chautauquan* contains two contributions of missionary value, both illustrated, "The Republic of Mexico" and "Hindu Carvings."

*The Church at Home and Abroad* (Presb. Bd. North). "Church Reform,—a Coming Armenian Watchword," is a vivid picture of the ferment beneath the surface in the Gregorian Armenian Church of Persia.

*The Gospel in All Lands* (M. E. North), reprints two articles of fundamental value to volunteers, "The Motive for Missions," by Dr. Douglass, and Dr. Craig's "The Grounds of Missionary Duty." "Peru as a Mission Field" presents clearly seven points on the subject.

*Harper's New Monthly Magazine* prints a thoroughly enjoyable, finely illustrated paper, "Hindu and Moslem." Its lucid statement of the "Cow vs. Pig" question and its description of the fakir will help Indian students.

*Lippincott's Magazine* contains Bock's resume of van Gestel's journey into the interior of New Guinea, "the least known portion of the habitable globe."

*The Methodist Review of Missions* (M. E. South). Medical students will watch for telling facts the medical department of this periodical. All will enjoy a reprint from *The Catholic World*, "Turkey and the Armenian Crisis."

*Missionary Review of the World.* "The Gospel in Russia," "Relation of the Protestant Missionary Effort to the Nestorian Church," and especially General Haig's invaluable illustrated article, "The Rise and Progress of Modern Missions in Arabia" cannot fail to interest the reader because of their freshness. "Maps and Money," may help volunteer speakers.

*Our Day—the Altruistic Review* prints the best summary we

have seen of recent events in China in "Origin of Chinese Outrages."

*The Review of Reviews* briefly states the pros and cons of a topic interesting to African candidates in "Can White Men Colonize the Tropics?"

*Woman's Work for Woman.* (Presb. Woman's Bd. North). Mrs. Stuart's article, "Training for Foreign Missionary Work," is especially intended for young women. It is based on twenty years experience abroad, and is a valuable supplement to our leading article by Miss Child.

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### SAILED.

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Miss Lizzie V. Tryon, Simpson College (Indianola, Iowa), '95, sailed September 11th, from New York to Cawnpore, India. Miss Tryon goes to the field under direction of the W. F. M. S. of the M. E. church. She volunteered in '92.

Wm. L. Ludlow, M. D., University Medical College (New York), '93, took passage August 26th at Vancouver by the steamer "Empress of Japan" for Shanghai. Dr. Ludlow will serve as a lay medical missionary in China under direction of Bishop Graves of the Protestant Episcopal church. He will be supported by the Brotherhood of St. Andrew of the U. S. Volunteered at Northfield, '88.

Rev. D. Trumbull Huntington, Yale, '92; General Theological Seminary and Berkeley Divinity School, '95; sailed also from Vancouver, August 26th, for China, under direction of the Foreign Missionary Society of the Protestant Episcopal church. He volunteered in '90.

Wm. Caldwell Johnston and wife (nee Emily Truax), sailed from New York, October 12th, for the Presbyterian Mission of Gaboon and Corisco, West Africa. Mr. Johnston is of the class of '92, Washington and Jefferson College, and Western Theological Seminary, '95. Volunteered '90.

Ralph B. Larkin, of Chicago Theological Seminary, '95.

but who volunteered at Knox College (Illinois) in '87, graduating there in '92, sailed September 25th from New York for Eastern Turkey, to join the American Board (Congregational) Mission. He is accompanied by his wife, who was Miss Mary McCord, a volunteer of Oberlin, '91; later of the Bible Institute.

On August 13th, a party of missionaries sailed from San Francisco for China and Japan, to enter those fields under direction of the Executive Committee of Foreign Missions of the Presbyterian church in the U. S. Among the party were Miss Mary O. Patton, Bible Institute, volunteered '94, to Japan; Miss Mary P. Torrence, Bible Institute, volunteered '93, to Japan; Miss Pauline Du Bose, Augusta Female Seminary (Virginia), volunteered '94, returns to her "home" at Soochow, China, being the daughter of devoted missionary parents who labor at that station; Geo. C. Worth, M. D., University of North Carolina, '90, University of Virginia (Medical), '92, a volunteer of '89, goes to China, accompanied by his wife; Rev. Lacy L. Little, University of North Carolina, '89, Princeton Theological Seminary, '93, volunteer of '89, going also to China.

"If you wish to do good work, first sharpen well your instruments."—*Chinese Proverb*.

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Probably no missionary journal in the world has a circulation equal to that of the *Free Church Monthly*, with its issue of 80,000. The Church Missionary society last year printed 66,500 copies per month of their *Gleaner*. Other British missionary periodicals have a large circulation and doubtless have much to do with the great interest in missions prevalent there.

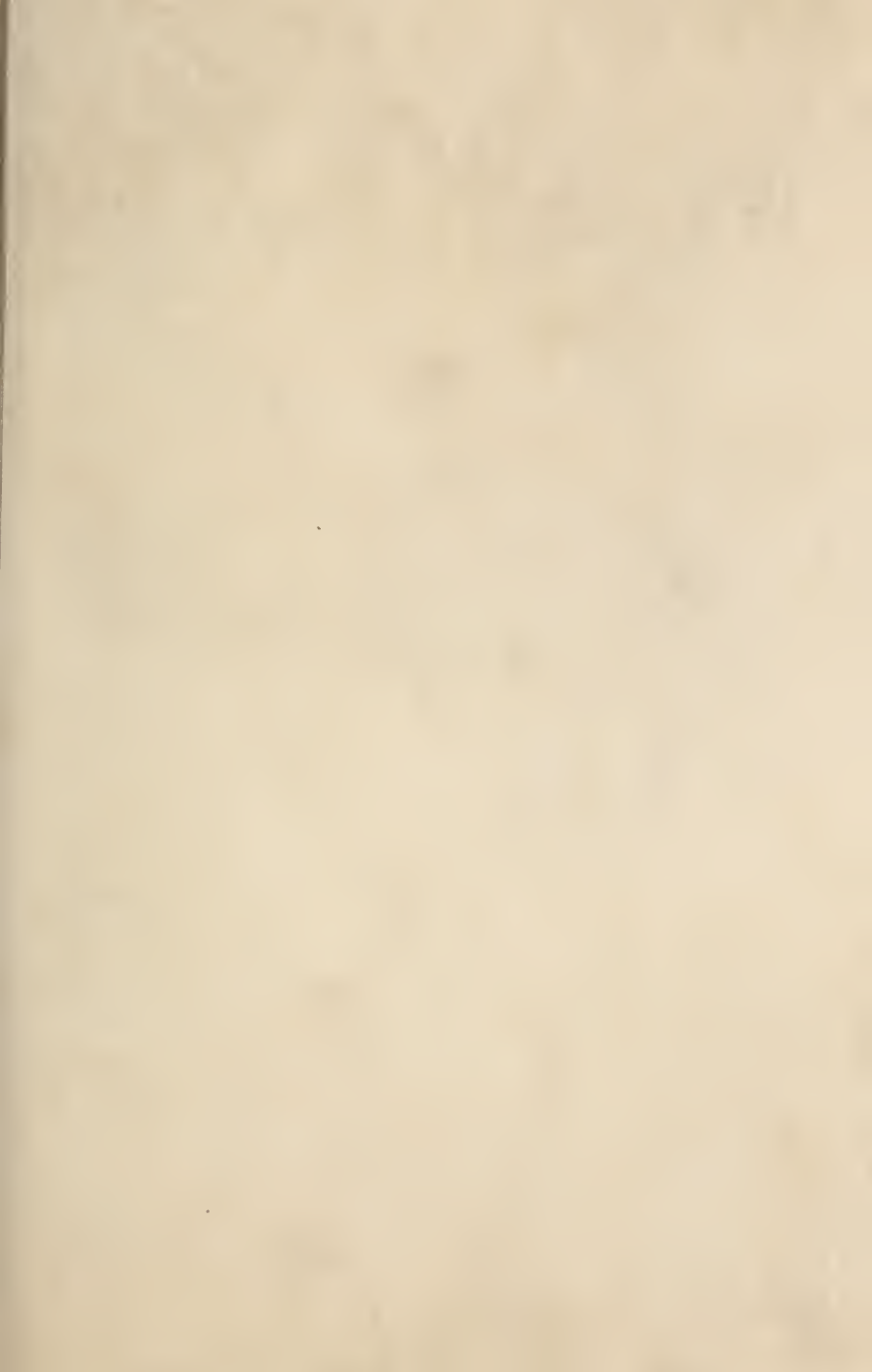
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A foreign missionary lately asked a large audience this question: "Which is the 'foreign nation' in the thought of God?"

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"The six largest temperance societies in Japan have over 2,000 members each and issue periodicals of their own."—*The Japan Evangelist*.





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